

THE AMERICAN FEMINIST

 FEMINISTS FOR LIFE
OF AMERICA



The Institute for Women's Policy Research proved why FFL's College Outreach Program is more important than ever before:

- **1 in 4** undergraduates has children.
- **3 out of 4** students who have children are women.
- **Half** of traditional colleges don't have child care (and many are unaffordable or inflexible).
- **4 in 10** women in community colleges are mothers.
- **1 in 3** men attending community colleges is a father.

The Guttmacher Institute revealed who is at highest risk of abortion:

- **75%** of the women having abortions are the poor and working poor (including those in college who have little or no income).
- **66%** are pursuing post-secondary degrees.
- **61%** are women of color.
- **59%** are already mothers (including those who had children in high school and during college).
- Half of all abortions are repeat abortions.

Women Deserve Better[®]

Help us realize by 2020, the Centennial Celebration of the 19th Amendment, the unfulfilled vision of Susan B. Anthony, who urged the movement to address the root causes that drive women to abortion.



Three Easy Ways to Multiply Your Impact

1. Please make a tax-deductible donation by December 31 that will qualify for our year-end match led by the FFL Board and Friends (including former Board members). Gifts of stock also appreciated.
2. Make a new or increased monthly gift, and your first gift will be double-matched!
3. If your employer matches donations, please include a corporate matching form to double your gift yet again!

The matching gift campaign ends December 31, 2018, so please go online now to www.feministsforlife.org/support or use the enclosed envelope.

On behalf of those we serve, we thank you!

INTRODUCTION

HASTEN THE DAY...



[C]hild-murder is an easy and every-day affair. . . . [C]hild murderers practice their profession without let or hinderance [sic], and open infant butcheries unquestioned, establishing themselves with an impunity that is not allowed to the slaughterers of cattle. . . .

Scores of persons advertise their willingness to commit this form of murder, and with unblushing effrontery announce their names and residences in the daily papers. No one seems to be shocked by the fact. . . .

[C]irculars are distributed broadcast, recommending certain pills and potions for the very purpose, and by these means the names of these slayers of infants, and the methods by which they practice their life-destroying trade, have become “familiar in our mouths as household words.

...Is there no remedy for all this ante-natal child murder?

—Sarah Norton

“Tragedy Social and Domestic,” *Woodhull & Claflin’s Weekly*, November 19, 1870

The flowery Victorian language of our feminist foremothers still speaks truth to us today. **Abortion is nothing to celebrate.**

The methods to terminate a pregnancy and to reach those at risk were different, but are hauntingly similar. While abortion providers market their wares, we must do better to reach women with nonviolent choices and the resources and support to back it up.

In this issue, we equip you with more issues, more answers, and lots of hope, both for this country and globally.

Leading up to the 2020 Centennial Celebration of the 19th amendment led by pro-life feminists—and only with your support—we will do our part to “remedy this ante-natal murder.” Look for more practical help on WomenDeserveBetter.com, more of our original feminist history revealed on a new website, and more revolutionary efforts on campus.

Like Sarah Norton who, along with Susan B. Anthony, first advocated the admission of women to Cornell University, we dream of a better day for women and children: ***Perhaps there will come a time when... an unmarried mother will not be despised because of her motherhood... and when the right of the unborn to be born will not be denied or interfered with.***

You are the key to making that happen. I thank you for your sacrifice and generous support.

Because women deserve better,



SERRIN M. FOSTER
PRESIDENT

THE AMERICAN FEMINIST®

A publication of Feminists for Life of America

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Established in 1972, Feminists for Life of America is a nonsectarian, nonpartisan, grassroots organization that seeks real solutions to the challenges women face. Our efforts are shaped by the core feminist values of justice, nondiscrimination, and nonviolence. Feminists for Life of America continues the tradition of early American feminists such as Susan B. Anthony, who opposed abortion.

Feminists for Life of America recognizes that abortion is a reflection that our society has failed to meet the needs of women. We are dedicated to systematically eliminating the root causes that drive women to abortion—primarily lack of practical resources and support—through holistic, woman-centered solutions. Women deserve better than abortion.

Feminists for Life of America is a 501(c)(3) organization. All donations are tax-deductible to the full extent allowed by law.

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Fall/Winter 2018

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ABORTION: NOTHING TO CELEBRATE

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**WHEN A MAN STEALS TO SATISFY
HUNGER, WE MAY SAFELY CONCLUDE
THAT THERE IS SOMETHING WRONG IN
SOCIETY—SO WHEN A WOMAN DESTROYS
THE LIFE OF HER UNBORN CHILD, IT IS AN
EVIDENCE THAT EITHER BY EDUCATION
OR CIRCUMSTANCES THAT SHE HAS BEEN
GREATLY WRONGED.**

—Mattie Brinkerhoff,

The Revolution, September 2, 1869



**FEMINISTS FOR LIFE
OF AMERICA**



INTRODUCING BLACK GIRLS FOR LIFE

TATIANA FEDEROFF

While at the Pro-Life Women's Conference, I saw this striking young woman donning a shirt that declared "Black Girls for Life." She radiated joy and confidence, and I just HAD to meet her!

Afterward, our Editor, Damian Geminder, and I set up a time to hear her powerful personal story. We had to know more and help introduce her to the world, because her mission is to reach those at highest risk of abortion: women of color.

As feminists whose movement was born from abolition, we want to reach and serve those at highest risk, too. But why the disconnect in the pro-life and feminist movements? What can we do to help change this? So I asked Tatiana Federoff to interview Genecia Davis to have a frank conversation about where we are and where we need to be. There is a light that shines in Genecia that defies her experience and a joy that is infectious. I hope you see it, too. It starts with her own deeply personal story, which she is willing to share to make a difference.

Because women deserve better,



Serrin

Have you always been pro-life?

There was a time when I was ignorantly pro-choice, and so I chose whatever fit my needs at that time, and those “choices” impacted my life negatively for years. **Honestly, I had never heard the phrase “pro-life” or “pro-choice” growing up, nor was it emphasized in my everyday communities.** With that lack of knowledge, I spent most of my 20s uneducated, misinformed, and with no one to walk alongside me with the truth on this topic.

Because of that missing in my walk, I want to make it my mission to lower the percentage of black abortions by simply sharing my story about abortion in the black community and encouraging them to share their stories, inspiring more pro-life activists in our communities.

How does your personal history with abortion impact your voice as a pro-life activist?

Being pro-choice for so long, I felt like I had missed out on so many years of true freedom with the freedom to choose life because there was so much shame surrounding being an expectant young mother. Growing up in a black community and attending predominantly black churches, this played a huge role in my miseducation because no one ever talked about what abortion was or the effects of it, nor alternatives to that choice.

With that lack of open discussion, **I had many places to hide my secret with no accountability, but it also felt as if there was no “safe place” to confide in someone, nor even say that word, “abortion.”**

After spending almost a decade in silence, harboring shame, and despising almost every Mother’s Day that came year after year, that time wasted, I believe, could have saved me from the multiple abortions and delayed my recovery.

I do not know what it’s like to find a cure to the deadliest disease, nor can I feel the rush and relief of rescuing a



baby from a burning home. I may never be a scientist or a firefighter, but I do give a voice to those thinking abortion is their only option or that there is no hope.

I’ve already killed my babies, not knowing that post-abortion recovery exists. Knowing there are others around me and in the world who simply just don’t know what “pro-life” is, like I once did not, gives me a voice to share why I’m pro-life! I can now share what I have learned and more life-giving resources with women, especially in the black community, in hopes to create a ripple effect of simply talking and educating them about abortion and why “pro-life.”

I was once that girl who had never opened the door to the freedom of being pro-life, because no one shared that with me, so now I get to share it with someone else.

Your focus is on women of color. Why is it, do you think, that women of color are more likely to choose abortion when faced with a crisis pregnancy?

In my own experience, the truth about abortion is a silenced topic in the black community. **Abortion is seen as and reduced to just another form of birth control.** Without basic knowledge of more life-giving options other than abortion, we have a tendency to choose what’s most convenient, the quickest solution, or even what’s mostly advertised around us. Many women of color haven’t been introduced to what it means to be pro-life. I strongly support and know there are advocates and activists who have in the past and are still today defending the lives of the unborn in the black community. However, this pro-life message is not advertised enough, marketed enough, or celebrated enough to create a culture of life in these communities. I believe if more families, mothers and daughters, sons and fathers simply started the

conversation with one another about abortion, demonstrating support for all mothers and the value of every child, we will begin to see a significant reduction in the number of abortions performed on black women in the U.S. and prepare to increase family support with the many resources already available.

“

Abortion is seen as and reduced to just another form of birth control.

”

Everything starts with knowledge and basic education. What we don't know can severely hurt us and it already has, but we can make a difference.

What about the feminist label? Is that something that women of color are reticent to apply to themselves? Why or why not?

I would say lately or over the last few decades, the word “feminist” quickly began to be associated with the notion that women are “better than men” or “better without men,” especially in mainstream media and pop culture. Because of this, the feminist label was highly praised in some aspects and severely looked down upon in other contexts. Being raised in the black community, we saw that many women were mostly single women unmarried to black men or single moms without black fathers in the picture. And behold, the feminist label for these women was engaged to give us a sense of pride and stability. However, I truly believe the exposure of the decline of black men in the family could have been used to enlighten us to find a solution to the problem, rather than further dishonor these black men.



Instead, that truth brought more shame upon our men, further isolated them and undervalued their need for our support as women. As a result, the negative side of the feminist message told us to forget them, support yourself. All men are dogs, we hear, and though we became more independent and put ourselves high, we neglected to turn back and encourage them as well. With this, many of the men in the black community respect and love the strength of a black woman, but at times, we become less desirable as a partner because we are portrayed as too aggressive. There is a fine line with using the feminist label for a woman of color because of its positive influential power and its negative association causing resistance from men and society.

I was glad to hear Serrin at the Pro-Life Women's Conference say that Feminists for Life remembers our abolitionist roots, and to learn that FFL is not a stereotypical women's group



out of the '70s (although they were founded in the '70s!) and instead talks about women of color and our children in speech and imagery and strategies to escape poverty that often results in abortion.

Serrin cited statistics in her speech, which you noted prompted you to wear your fabulous T-shirts.

When I came to the conference, I was hesitant to wear my shirts that said, “Black Girls for Life,” because I didn’t know if I would offend anyone or come off too strong. Yet, after hearing Serrin in the opening keynote share her speech, and Savannah Marten, Executive Director at the Pregnancy Center of Greater Toledo, share her experience of how she made a desperate change to reach the black community, I felt liberated and wanted to wear my shirts the next two days of the conference, and the response from the women at the conference was unbelievable!

Why is it so important that the pro-life movement reaches women in minority communities?

One, I believe these women first want to know that the pro-life movement really cares about them. If they began to feel the genuine love shared from the pro-life community, then these women will begin to listen and open their hearts to the pro-life message.

Two, these women will desire to get involved with those organizations that have given to them and want to give back to the community. Women in minority communities have a fierce passion for movements with a cause that serve a greater purpose. Both minority communities and the pro-

life movement will be impacted by the results of that “partnership.” The perspective of a movement that comes alongside and “partners with” is best received by those feeling outnumbered. The minority community does not only need the pro-life movement; I believe the pro-life movement also needs the minority community. It’s twofold.

NOW is the opportune time for the pro-life community to build healthy relationships with minorities and develop new leaders who are passionate about the unborn and declare that “women deserve better.”

Then, mobilize these diverse pioneers with resources and strategies to go back into their own communities and make a difference with their voice and their style.

You’ve said that you were told some very negative things about feminism. How have you come to affiliate yourself with pro-life feminism?

I am pro-life, and I am a woman, so therefore I am all about women’s rights. Because of our brave women and men before us, we have women’s rights today that were fought for, and now we have a voice to speak up. Because of this freedom, I have chosen to dedicate my voice to share my story in hopes to inspire more women to share their stories.

Some of our readers are sidewalk counselors or do other pro-life work, especially in pregnancy resource centers. What steps should they take or ideas should they keep in mind when talking to or about minorities?

Before discovering the post-abortion recovery program called Surrendering the Secret (STS) by Patricia Layton, I was first introduced to it by a Bound4LIFE leader named Yamila standing on a sidewalk in front of an abortion clinic, who was very transparent by sharing her abortion story and how the STS resource helped her through post-abortion healing. Her boldness to share her story with me encouraged me to seek another choice. I had decided to get involved with the pro-life movement in order to



decrease my chances of having another abortion. I was now pro-life but hadn't yet gone through healing. That Wednesday afternoon gracefully led me out of the never-ending cycle of my abortion secret. I went through the program and was then catapulted into being a brand new voice in the pro-life movement. Now that I know the power of simply sharing my story, there have been many who have either had an abortion or are considering an abortion who have come to me looking for a life-giving alternative. So, I suggest the approach of, "I'm coming alongside you," or, "Me, too"—a sympathetic attitude.

Be intentional about having someone on your team who has experienced an abortion or was once abortion-minded. This creates a "safe place" for the one we are reaching, and it gives her hope because someone can relate to her situation.

Also, be strategic about the appearance of your team. Depending on the community you are entering, ensuring that your team is diverse is a great step to also being

approachable because they will see themselves represented on the pro-life side and it again will make them comfortable to receive help from you.

I think that is so true, but for white women who do care about women of color and are engaged in the movement, how do we make that first step? What about outreach in the historically black colleges and churches?

I have witnessed the love and support from those in the white community who are passionate about women of color and reaching their communities. That is exactly the answer! Go to where they are, like the churches and colleges and their neighborhood common areas. Even as a community organizer with my church reaching a predominantly black community, we have learned that consistency and compassion are key. We have learned that large outreaches are good, but small, consistent, meaningful, and intentional outreaches are even more impactful because they see you really care. So having that same approach from one group of people to the next, and to ensure we have our leadership and volunteers and team members look like the people we are reaching, matters. For example, at our church, we have a lot of middle-class black families, yet we are reaching a severely lower-class black community, and we have noticed that when we have those on our team come *from* that community, they have seen their lives improve and go back to their community showing the impact they have experienced with us, then those we are desiring to reach are more willing to trust us. It is commonly said that our people—blacks—are "show me, rather than tell me" kind of people.

Last and most important, always approach with an attitude of love. She may have experienced rejection from her family, her spouse, or her boyfriend, or could be in a financial bind which has impacted her decision to abort. She doesn't want any more negativity coming her way. And more than likely, she has never really heard the truth about abortion before

Introducing Black Girls for Life

because no one in her circle is talking about the abrasive procedure, the emotional pain to follow, and the never-ending random thoughts of “what if” and regret.

Without a doubt, minority women represent the majority of women reportedly having abortions, however, a woman of color is affected just the same as a white woman or other ethnicity around her. Her status does not define her, so let’s approach her with the dignity and encouragement as we would any race or ethnicity.

When it comes to saving the lives of the unborn and their mothers, everyone is equally valuable—favoritism should not exist. She is not less valuable than the majority, and she is not more special because of her minority status. The sanctity of all human life is valuable, and that is the essence of being pro-life.

You have said how black women should always strive to be No. 1, but they are unfortunately No. 1 in abortions by race. Can you elaborate on this?

Yes, I stated how research shows that black women are passionate about being No. 1 in their industries, in their work, in their involvement with organizations, yet many of us don’t know that we are actually No. 1 in our own genocide, in something extremely against our family values.* If we knew this, I wonder if we would rise up against this disheartening statistic.

Looking toward the future, what changes would you like to see in how the pro-life movement, as a whole, approaches and encourages women of color?

The most significant change I would like to see in the pro-life movement is a more diverse pro-life leadership and on the frontline being represented at major events, conferences, walks, etc. This will be undoubtedly noticed by women of color and their communities, and they will want to support the movement. Though it seems like the pro-life movement is a “white movement” now because many of us are not at the table or involved in the movement, I look forward to the

day that we hear that the pro-life movement is being led by all colors and ethnicities passionate about one message—being pro-life!

In all streams of media, I would like to see in the near future more advertisement and marketing featuring more women and men of color, and then we get to show the next generation that we are all an essential part of this movement—as Feminists for Life has done.

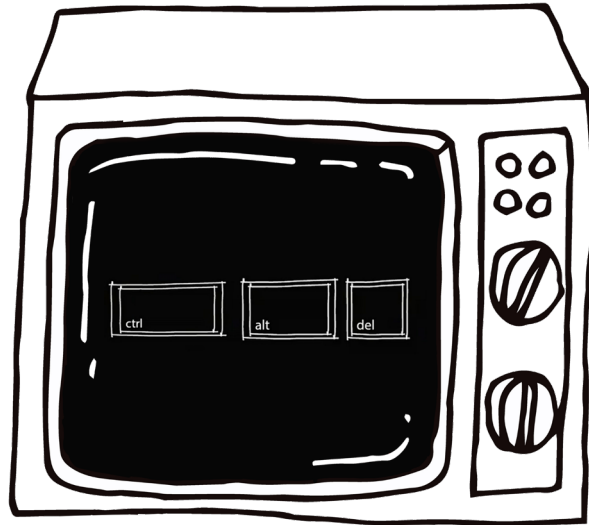
Lastly, I would like to see the approach to black women who have been the target of the abortion industry and have had the most abortions in total numbers, receive an abundance of resources and support from the pro-life community in their neighborhoods, in their schools, in their community stores and restaurants. We can make an impact by ensuring that for every abortion clinic and abortion advertisement posted in our minority communities, there should be double the amount of life-giving pregnancy resource centers and pro-life advertisements inundating those same communities.

Thank you so much, Genecia, for your thoroughness and candor. It really is so important to us and those we serve. Looking forward to talking to you more later and supporting your outreach! □

**Editor’s Note: The Guttmacher Institute, the former research arm of Planned Parenthood, found in 2014 that a plurality of women who receive abortions in the United States are black (28 percent), despite making up just 15 percent of all women of childbearing age.*



Tatiana Federoff
Author



CTRL ALT DELETE DOESN'T HAVE MUCH TO SAY ABOUT ABORTION... ...BUT WHAT IT DOES SAY IS TELLING

JULIE DURBIN

When the web series *Ctrl Alt Delete (CAD)*, a self-styled “abortion comedy,” first aired on Facebook, it was intended to remove the taboo around abortion and encourage conversation about it.

Despite this stated goal, *CAD* dances around the serious issues that frequently lead women to abortion, most important of all, the lack of resources and support. **Instead of devoting the proper time depicting the issues women face, screen time is awarded to zany characters, cheap jokes, and downplaying the gravity of the abortion.**

In 2007, Planned Parenthood Federation of America and the Consortium of Abortion Providers (CAPS) developed an interactive internal training to normalize abortion. It was exposed by Feminists for Life of America in 2016

issue of *The American Feminist*, titled “MANIPULATION: Shattered Dreams, False Choices, Eternal Hopes.” This strategy is shared with underage minors reading *Teen Vogue*, and in billboard campaigns (see page 15). *CAD* also intends to normalize abortion, and like the abortion providers, it fails miserably.

CAD portrays abortion as an ordinary part of every woman’s life. (It’s as easy as giving blood. Look! We even give you cookies! It is a milestone you hit on the way to college. If a child is not in your plan, then you should get an abortion and stay on your schedule!)

According to the Guttmacher Institute, Planned Parenthood’s former research arm, one out of four women has had at least one abortion, yet all seven women depicted in the show’s first season choose to get an abortion. They *are* from

Ctrl Alt Delete

different races, different religions, and from different financial situations, yet abortion is portrayed as a magic quick fix for all of them.

Even the character Ashley, a gentle, religious mother of three girls and who was frightened and unsure about getting the procedure, still decides it would be best for her and her family if she got an abortion. Margaret Katch, one of the creators and a writer for the show, said she couldn't find anyone else who had the exact same experience as she had while getting an abortion. So then why did she write seven different people having the exact experience she did? Despite the show's intention of encouraging conversations about abortion, it only seems capable of saying the same thing dressed up seven different ways: Abortion is presented as a guaranteed fix for all women's problems. And how can conversation start from such a statement?

It is very easy to see the typical "no uterus, no opinion" anti-male point of view in this show. **So men are shut out of the decision process and were only included if they were OK with the women getting the abortion.**

Whitney only told her boyfriend after getting her abortion. Ashley did not tell her husband at all before coming to the clinic, and she believed that she was making the right call for her family (by herself). And even when the men *were* involved, they were only shown agreeing with the women's decisions.



I do not believe that what the men gave was support, because they were actively avoiding supporting their own children. Philippa's husband could have said, "Look, I know we're both getting older, but I am prepared to support you and this new baby." Instead, he rejoiced when she absolved him from having to take care of a new baby and a pregnant wife.



Check out the hilarious video, "The Magical Birth Canal," from the Canadian pro-life group, Choice42.

"As it [the baby] passes through the birth canal, something amazing happens that transforms it into a person, with human rights. Observe: Not a person. Not a person. Not a person. Coming out the other end... A PERSON! Human rights! Congratulations, you now have value!"

<https://www.facebook.com/ChoiceFor2/videos/2143321705883391>

Despite offering to drive her to the clinic, Eve's father was not supportive either. He was thrilled when his daughter, his valedictorian going to an out-of-state college daughter, decided to get an abortion. Why? Because it let him off the hook. If his daughter chose to have the baby and was going to pursue her dream of going to an out-of-state college, who do you think would have to help take care of the baby? Him. So he encouraged her to get an abortion because it would mean he could avoid his own responsibilities as a father and grandfather.



FFL President Serrin Foster says, “I suffered through most of the videos—but could only stomach so much. The day before, I had lunch with an FFL member and halfway through learned we were next door to LeRoy Carhart’s late-term abortion clinic. I literally became physically ill. When *The Washington Post* reporter called to ask in earnest for my thoughts about CAD, I tried to find anything that could help bridge the way to have a real conversation but found it all so depressing and offensive. But why is this important to FFL? Because we have to understand the different ways Planned Parenthood and unaffiliated clinics and their advocates are trying to reach the next generation of ‘clients,’ donors, teachers and professors, lawyers, judges and legislators, voters, and yes, parents.” Recalling the video of Eve, who was about to go to college but first would have an abortion with her father by her side, Foster said, “This was *the* most disturbing video to me. ***This is why we have a College Outreach Program. I was in utter disbelief he said he wanted to take his teenage daughter to her first abortion. What kind of father says that?***”

And what about Ashley’s husband? Despite being poor, you could see that he was doing everything he could to

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take care of his family. Sure, it would have been tight, but he could have risen to the occasion and supported his wife and growing family. But his opportunity to be a man and support his wife was taken away when Ashley did not even tell him about the life of his fourth child. Instead, she made a call that affected their whole family by herself. And what “support” did she end up receiving? An awkward conversation with Lorna, a regular customer at the clinic, about how cool the word “abortion” sounds and a session with the pro-population control counselor that almost reduced her to tears.

I think that Ashley’s story bothered me the most. Her actions were not those of a woman in control. They were desperate, secretive, ashamed. She did not come across as a strong, capable woman but rather, one who was afraid to ask for help. In fact, none of the women asked for help, not even the married ones. In the show, there is an unseen pressure for the women to shoulder all the responsibility for the pregnancy. The impression I got from all the women going into the abortion clinic by themselves (with a lot of

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The impression I got from all the women going into the abortion clinic by themselves (with a lot of them not even telling their partners) was not that they were strong and independent women taking control of their lives, but that they were alone.

them not even telling their partners) was not that they were strong and independent women taking control of their lives, but that they were alone.

The question I have to ask is, Why is it so bad to depend on others? The ability to depend on another person is a sign of a strong relationship, of a strong society. Did their husbands accompany them to the clinic as they made this decision for the family? No. Not even Philippa’s husband, who had helped her make the decision. Based on the show’s depiction of them, it seemed as if none of the women had someone to turn to for financial and moral support. They only had flighty partners who encouraged them to take the apparent easy way out.

For a show that wants to spark a conversation about abortion, it does not touch upon the causes that often lead women to abortion—or offer solutions. The show seems to say that “I don’t want it” is all the reason you need to get an abortion when, in reality, there are so many other issues.

There was no discussion of the health issues Philippa could face if she carried the baby at her age. She was just “done with little souls.” There was no portrayal of how Ashley’s family was already doing everything they could to stay afloat. They just couldn’t afford another “miracle.” And there was no exploration of how Eve’s boyfriend wasn’t going to help support the baby, or how her college didn’t offer child care, or how her father couldn’t afford both to send her to college and help raise a grandchild, or how hard it is to put a child up for adoption. The baby was just getting in the way of college. There were no substantial reasons given in the show for any of the women to get an abortion other than that she did not want the child.

By saying that “I don’t want it” is enough of a reason to get an abortion, it trivializes the gravity of often dire situations that drive women to abortion and makes abortion seem frivolous. It also reduces a newly formed human being to an “it.” Furthermore, it diminishes women by portraying them as weak and incapable of solving complex challenges. This is troubling when it comes to the show’s goal of starting conversations. Because nothing shuts down conversations faster than, “Who cares? It doesn’t matter,” *because it does*. □



Julie Durbin
Author

Estelle Sylvia Pankurst Society

For monthly donors of all giving levels who provide support to achieve our mission: www.fflgiving.org



THEY SAY: FFL ANSWERS

MADELINE DAVIN



During the past few years, Cleveland has become the home to over a dozen disturbing billboards claiming the “benefits” of abortion. With the support of FFL members in Ohio led by Marilyn Kopp, this year we posted “Women Deserve Better® than Abortion” and “Peace Begins in the Womb™” billboards. In addition, hundreds of magnetic “Peace” bumper stickers were distributed at a local fair this summer, thanks to generous donors and the volunteering efforts of Marilyn, Beth Shoemaker, and summer 2018 intern Julie Durbin.

FFL also took the discussion nationwide and, with your help, more fully answered their billboards via social media, each of their assertions more ludicrous than the last. “It’s bad enough that these twisted messages are targeting vulnerable pregnant women; *this* is what they are teaching vulnerable teens and children—whom they hope will be their future clients,” FFL President Serrin Foster says. “We have to answer them with pro-woman answers.”

THEY SAY, “ABORTION IS **GENDER EQUALITY.**”

WE ANSWER,
“TELL THAT TO MILLIONS OF MISSING
GIRLS IN INDIA AND CHINA.”

Preborn female babies are disproportionately targeted by abortion, particularly in places such as India and China. In societies that value men more than women, abortion allows families to avoid having daughters because of the societal preference for sons. **This is not gender equality—this perpetuates gender inequality.** Abortion masks real issues behind gender inequality. Women and girls—no matter their size, age, location, parentage, or disability—deserve better.

They Say: FFL Answers

THEY SAY, “ABORTION IS A PARENTING DECISION.”

WE ANSWER,
“ABORTION DOESN’T MAKE YOU A PARENT.”

As Pamela Chambliss Marshall pointed out on FFL’s Facebook page, a “vast number of women who have abortions are already parents (have already given birth).” The Guttmacher Institute reports that three out of four abortions are performed on poor women and 59 percent already have children. Serrin explains, “Poverty and lack of support in school and workplace—and sometimes pressure from those around her—are part of the coercive factors that make her feel she can’t have her first or additional children... While Planned Parenthood and other abortion providers prey on vulnerable women, Feminists for Life stands with them by advocating better resources on campus, better accommodations in the workplace, and better from the fathers of these children.” **Abortion diverts attention from the true problems that women face.** Lisa Bayer agrees, commenting on Facebook: “Truth be told, the world in which we live is not one where women are honored, valued, and treated as equals to men.”

THEY SAY, “ABORTION IS SAFER THAN CHILDBIRTH.”

WE ANSWER,
“WOMEN ARE SAFER IN COUNTRIES WHERE
WOMEN HAVE COMPREHENSIVE HEALTH CARE
AND ARE PROTECTED FROM ABORTION.”

In developed countries that both protect women and children from abortion and have comprehensive health care, **maternal mortality is lower.** Serrin asks, “Don’t we want the best for women?” FFL follower Ginnie Pride explained, “Even if abortion were safer (and it is not), abortion would NEVER address the need to make birth safer and healthier for those mothers who CHOOSE to carry their pregnancies to term.”



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THEY SAY, “ABORTION IS HEALTH CARE.”

WE ANSWER,
“COMPREHENSIVE CARE IS REAL HEALTH CARE.”

Disguising abortion as “health care” does nothing to liberate women from the systemic problems that drive them to abortion. Three out of four women who have abortions are financially challenged, the poorest in the country. FFL follower Natasha Bartley added, “Women’s health care providers include more than just doctors. Certified nurse midwives and nurse practitioners are essential for evidence-based care and access for the low-income population.”

THEY SAY, “ABORTION IS LIBERTY.”

WE ANSWER,
“WE WANT TO FREE WOMEN FROM ABORTION.”

The Oxford English Dictionary defines liberty as “freedom or release from slavery, bondage, or imprisonment.” **To say that abortion is liberty makes the claim that pregnancy is akin to slavery, bondage, or imprisonment.** This claim is an insult to the capabilities of women. Instead of arguing that

pregnancy is the problem, we need to identify the factors that lead women to think that abortion is their only solution. In her speech, “The Feminist Case *Against* Abortion,” Serrin says, “We should start by addressing the needs of women—for family housing, child care, maternity coverage, for the ability to telecommute to school or work, to job-share, to make a living wage and to find practical resources,” adding, “We want to free women from abortion.”

THEY SAY, “ABORTION IS A **SECOND CHANCE.**”

WE ANSWER,
“**THERE ARE NO SECOND CHANCES FOR THOSE WHO DIE DURING AN ABORTION.**”

A second chance at what? **Women do not need to terminate the lives of their children to succeed in this world.** But we must pause to remember the women who may not have recognized their inherent strength, or who did not have supportive people around them or the resources they needed, as well as hundreds of women who died from “safe” abortions.

And we can never forget the millions of children who will never have a first chance, much less a second.

THEY SAY, “ABORTION IS **NORMAL.**”

WE ANSWER,
“**SO IS CANCER. BUT WE DON’T WANT THAT TO SPREAD EITHER.**”

Normalizing something that hurts and kills women and children is never a good thing. Like cancer, we prefer a cure, or better yet, prevention. That means resources and support. Abortion may be “normal” because of the prevalence of the societal problems which drive women to abortion, but that does not mean it is a solution or something to celebrate.

THEY SAY, “ABORTION IS A **CONVERSATION.**”

WE ANSWER,
“**ABORTION IS A REFLECTION THAT PEOPLE ARE NOT LISTENING TO THE NEEDS OF WOMEN.**”

FFL follower Teresa Schink claims that “Abortion is a deadly, one-sided conversation, overruling the voiceless party.” FFL aims not only to give a voice to voiceless preborn children, but also to show that being pro-life is being pro-woman. **Both preborn children and women deserve better than abortion.**

THEY SAY, “ABORTION IS **LIFE-SAVING.**”

WE ANSWER,
“**ABORTION ALMOST ALWAYS KILLS THE BABY AND SOMETIMES THE WOMAN.**”

FFL follower Pedro Feldmenstein commented, “**No one loses when both lives win.** Life-enriching opportunities that lead to best quality of life for both lives leaves everyone better off. Opportunities for college education and career employment for pregnant women can lead to financially stable mothers with children who have their needs provided for.”

THEY SAY, “ABORTION IS **HOPE.**”

WE ANSWER,
“**THERE IS NOTHING MORE HOPELESS THAN ABORTION.**”

Serrin notes in her groundbreaking speech, “When Sarah Weddington argued in support of abortion before the Supreme Court, she listed the many injustices pregnant women faced both at school and in the workplace—but

They Say: FFL Answers

she did not demand these injustices be remedied.” Women STILL face discrimination because they choose to parent, as they did nearly five decades ago. **Where is the hope in telling a woman that the only “solution” to her needs is death?** As FFL follower Bernice McBride said, “nobody wins” with abortion. Children are killed, and women are repeatedly told that the violent death of their child is the best solution to unexpected pregnancy.

THEY SAY, “ABORTION IS **YOUR RIGHT.**”

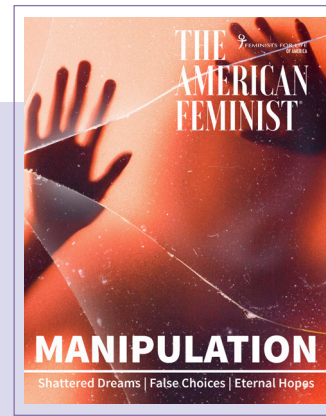
WE ANSWER,
“**NOTHING MAKES A WRONG RIGHT.**”

Many things have been declared “rights” that we know are not right. “As feminists, we are daughters and sons of abolitionists,” Serrin notes in her landmark speech. “**Our feminist foremothers advocated for the right of women to vote, the right of slaves to be free, and the right of the unborn to be born.**” If you agree that all people deserve equal rights, no matter their sex, race, age, size, location, or any other category, we invite your support.

THEY SAY, “ABORTION IS **YOUR CHOICE.**”

WE ANSWER,
“**WOMEN DESERVE BETTER® CHOICES.**”

Women deserve better than the idea that there are only two options when it comes to pregnancy, having “it” or not. While the abortion industry offers women one alternative to traditional pregnancy and parenthood, Feminists for Life counts eight *nonviolent* choices: marital parenthood, partnered parenthood, single parenthood, kinship care and guardianship, open adoption, semi-open adoption, and closed adoption. As former FFL Board Chair Jessica O’Connor-Petts put it, “**Adoption is an empowering option for women.**”



In 2016, FFL released “MANIPULATION: Shattered Dreams, False Choices, Eternal Hopes,” our most powerful issue of *The American Feminist* yet, in which we revealed and analyzed Planned Parenthood’s training documents and multimedia materials. We also shared the personal testimonials of former Planned Parenthood and other abortion clinic workers.

info@feministsforlife.org

THEY SAY, “ABORTION IS A **FAMILY VALUE.**”

WE ANSWER,
“**THERE IS SOMEONE MISSING IN THE FAMILY THAT NO OTHER CHILD CAN REPLACE.**”

In “MANIPULATION,” our eye-opening issue of *The American Feminist* where Serrin first analyzed Planned Parenthood’s internal training materials designed to convince their staff to support and counsel for abortion, we see that women are told that they are having an abortion because they are good mothers to the children they have or “for their future children.” Our hearts break when we read this. **Every child matters, both now and in the future!** As Feminists for Life, we dream of and work for a day when mothers (including birthmothers) are supported, women are respected, fathers are honored, and every child is wanted, welcomed, and loved. □



Madeline Davin
Author



TARGET AFRICA

JOYCE MCCAULEY-BENNER

Target Africa

“In short, in many cases of abortion, there is a woman in a desperate situation who feels she has no other choice but to kill her child, and this problem is not simply an African one.” So comments Obianuju Ekeocha, pro-life educator, activist, and author of **Target Africa: Ideological Neocolonialism in the Twenty-First Century**.

It seems no matter the country or continent, the issues facing women in regard to abortion are strikingly similar. I was honored to speak with Ms. Ekeocha (Uju), to further explore our shared concerns for women. In Uju’s book, she explains that the colonization of Africa, while seemingly in the past, is not really over. There are cultural perceptions and trademarks from their colonizers that linger, as well as the idea that Africa is the continent of “people in need.”



Uju had a brilliant exchange with a BBC journalist who repeatedly tried to explain to Uju what African women want and need. Uju responded, “If you speak to the ordinary woman on the streets of Africa, what is she asking for? She’s asking for what: food. She’s asking for water. She’s asking for basic health care.”

She writes in Target Africa, “...the Western media rarely shows any good news out of Africa. Instead they show every parameter of failure: low life expectancy, much poverty, poor healthcare quality, high maternal and infant mortality, low food security, little government transparency, and so on.... In many ways, it seems African nations have gone

into a mental condition of ‘protected dependency’ and have thereby put themselves at risk of becoming once again protectorate states of Western stakeholders. This is the path to the past, and the path to perdition.”

So why should all this matter to us as pro-life feminists? Because one of the highest priorities the new “colonizers” want to bring to Africa is legalized abortion cloaked as “women’s empowerment.”

A failed argument we know all too well.

Uju and I started our conversation with this perception.

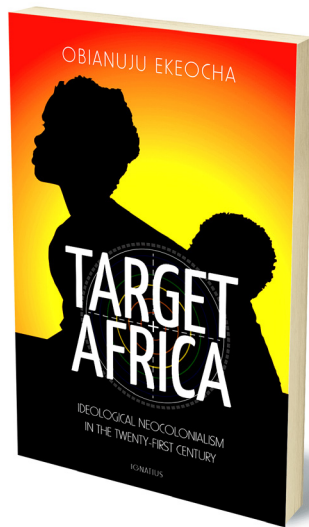
Joyce: I know you are right about the way Americans see Africa, but I wanted to know if Africans knew that here in the U.S., we are still a country divided on the issue of abortion and that pro-life feminism is alive and growing?

Uju: Everywhere you go in Africa, what you learn about the West is whatever the face of international media is showing—CNN and BBC. And we know they only show one slice of reality. I used to think that everything I saw was whatever was on TV. In the same way, when Americans think of Africa, certain images come to mind, but that may not be the reality everywhere.

Non-Western community values are still kept in modern rural areas, but in our urban areas, the West is associated with a “better life.” Yet in these areas, they still want to be in line with our values. Their minds are not completely made up. So many have no idea that there are those who oppose abortion in the U.S., let alone from a feminist perspective. Sometimes, I want to draw the curtain open and tell them, “Do you know that there are pro-life activists and heroes in the U.S.?”

Joyce: Why do you think the West is so intent on bringing abortion to Africa?

Uju: There isn’t one reason why; I think there is a collection of issues and the first one is that it affirms second wave feminism. Abortion, in second wave feminism, is seen as



a value, a good thing, so it becomes a problem when another country sees it as a killing, and not as women's empowerment, so they want to spread that message. Some of the other issues include population concerns that certain environmentalists believe.

Joyce: Oftentimes, here in the U.S., as well as abroad, abortion is seen as a solution to poverty, or at least something that must be offered to the poor. Yet, when a woman walks into an abortion clinic, she walks in with one set of problems, and walks out with the same. If she walks in as someone who lives in poverty, she walks out in poverty as well, just with one fewer child.

Uju: Yes! This is very true. It is harder to raise a child when you are poor, and when you come to a place under the lead weight of poverty, of course it is very difficult. But even in poverty here, even a child is recognized as a gift. That is the difference.

A baby is a sign of hope, a new future.

When the abortion lobby enters, they are bringing a new version of life, to use abortion as a means to "buy" a better life for your other child[ren]. You must sacrifice this one for a better life for the other.

Joyce: Another common belief is that abortion is simply part of the spectrum of reproductive health. Yet, how would you define reproductive health and justice?

“

It is harder to raise a child when you are poor, and when you come to a place under the lead weight of poverty, of course it is very difficult. But even in poverty here, even a child is recognized as a gift. That is the difference.

Uju: Everything relating to a woman's ability to reproduce. The female body is so complex and needs so much care from the point of medicine. We even have an entire field of medicine dedicated to this process, so we must appreciate how important and complex the female body is!

But it is now being used to mean the opposite because now we are reversing one part of the process.

Stop branding abortion as health care. It really has nothing to do with a woman's health, and in some cases is even detrimental to her health.

Joyce: Some extend this argument to say that abortion can improve maternal health outcomes, that abortion is safer than pregnancy and childbirth. What is the maternal mortality rate in Africa comparatively speaking?

Uju: Our health care systems are problematic, and the issues are so complex. There is not one easy fix. The situation is dire, so maternal health care is really only one aspect of it. There are so many issues that need to be addressed, and improving one or many of these could improve all outcomes. Abortion has not done what it was promised to us that it would do.

Target Africa

Abortion-on-demand is legal in four countries. South Africa began it 21 years ago. It's been 21 years, so whatever you promised should have happened.

However, in Egypt, abortion is restricted, and the maternal mortality rates are the same in both countries.

Half of abortions are done illegally in South Africa even though they are free and legal.

Joyce: Wow. So a woman for any reason, can get a free, legal abortion in South Africa, but still chooses to get one from an illegal, unsafe provider?

Uju: Yes. There are billboards everywhere advertising abortion, but there is still much shame, because culturally it isn't really accepted.

Joyce: For those countries that have allowed abortion, is post-abortion care offered?

Uju: Post-abortion care is really just the entry point. International Planned Parenthood will say, "We are here to offer help if a backstreet abortion goes bad." But in reality, it's a full or completed abortion that is done by IPP. But in countries where it is already legal, no one talks about post-abortion care.

Joyce: Recently, there has been a growing movement in the U.S. to "celebrate" abortions, and in some cases, even calling them "self-care."

Uju: My first question is always, "Who is funding these billboards and messages? What is their agenda?"

What I want to say is you are so sensitive about racial injustice, what has been done to you, but cannot see that abortion is the killing of a future generation. It's self-care to self-destruct your future?

This is where the African-Americans are now? Africans would be horrified to see the reality of this and saddened.

Abortion is the end of a road soaked with tears. Our work is to block that road.

Most women get to the abortion clinic due to an excess of needs and a lack of support.

When we join together in fellowship, we can solve women's crises. The ones not in crisis can offer suggestions, resources, friendships, and the consolation that is needed!

This is why I fight. □



Joyce McCauley-Benner presents "Slaves Among Us: Sex Trafficking in the U.S." and "Victory Over Violence," her personal story. For the past 15-plus years, Joyce has worked as an advocate for vulnerable populations, including sex

trafficking victims, domestic violence victims, and low-income families. While working with those populations, she was a case manager, researcher, and legal advocate. Joyce weaves her personal story of pregnancy after rape along with experiences from her advocacy efforts to help audiences understand the powerful connection between the exploitation of women and the exploitation of abortion. As a pro-life feminist, Joyce has also worked as a racial justice facilitator and community organizer and currently oversees a utility assistance program for low-income families, in addition to her pro-life feminist work. She is a frequent contributor to FFL's magazine, *The American Feminist*, and has addressed poverty, violence, and exploitation during her presentations on campus, on Capitol Hill, and at international conferences. Please contact info@feministsforlife.org to book Joyce or our other speakers.



**WE REMEMBER:
JAMIE LEE MORALES
(1986-2016)**

DAMIAN J. GEMINDER | EDITOR

We Remember: Jamie Lee Morales

“Safe, legal, and rare.”

We all know the slogan. It has been embraced by many pro-choice advocates to strike a conciliatory tone in the decades-long, rancorous abortion debate. Abortion is a necessary evil, they say. Nobody is “pro-abortion,” because abortion is not something worth cheering but rather, something to undergo after much thought, discussion, and if applicable, prayer. But above all, it must, *must* be available for those who need it.

Such words are cold comfort for the family of Jamie Lee Morales.

On July 9, 2016, Morales, a resident of Buffalo, New York, entered the now-shuttered Liberty Women’s Health Care of Queens, an abortion clinic located in the New York City neighborhood of Flushing. She had just learned the week before that she was pregnant and had a troubled relationship with the child’s father. Dr. Robert Rho maintained a practice there and proceeded to give her a second-trimester abortion. Morales was approximately



Dr. Robert Rho leaves court.

23 weeks pregnant, just short of the state’s 24-week legal cutoff, after which there is only an exception for saving the woman’s life.

Like the vast majority of abortions, Morales’ procedure was elective, and Rho was one of the few abortion providers in the state willing to end her pregnancy so close to the 24-week mark. Even Planned Parenthood’s flagship Manhattan clinic, the Margaret Sanger Center, turned her away because she was past their self-imposed limit by one week. Abortions at this stage take two or even three days to complete safely—for the woman—but Rho cut corners and did the deed in under five hours, lacerating Morales’ cervix and vaginal wall, perforating her uterine wall, and transecting her uterine artery. **The cut in her uterine wall was over 7 inches long.**

Morales began to hemorrhage and collapsed in the clinic bathroom, hitting her head as she fell, but instead of calling an ambulance, Rho attempted to cover his tracks and stitched her cervix closed to make it look as if she had stopped bleeding, instead of addressing the injuries themselves. Meanwhile, the blood continued to pool in her abdominal cavity. Rho did all of this without checking her vitals or even using anesthesia. Morales was released and lost consciousness in the car en route to her sister’s Bronx home. Her sister brought her to a Bronx hospital where she collapsed again, was given six units of blood, and finally died.

Three months later, Rho was arrested and charged with second-degree manslaughter. He could have faced up to 15 years in prison. The jury deadlocked, however, and before they could hand in a verdict, Rho’s attorney, Jeffrey Lichtman, reached a plea deal. The doctor admitted he was negligent, and on June 26, 2018, he was issued a prison sentence of between 16 months and four years. **Lichtman bragged that his client might even be released in less than a year, calling the result a “monumental victory.”**

A monumental victory.

For whom? For Jamie Lee Morales? For her family? For her viable unborn child?

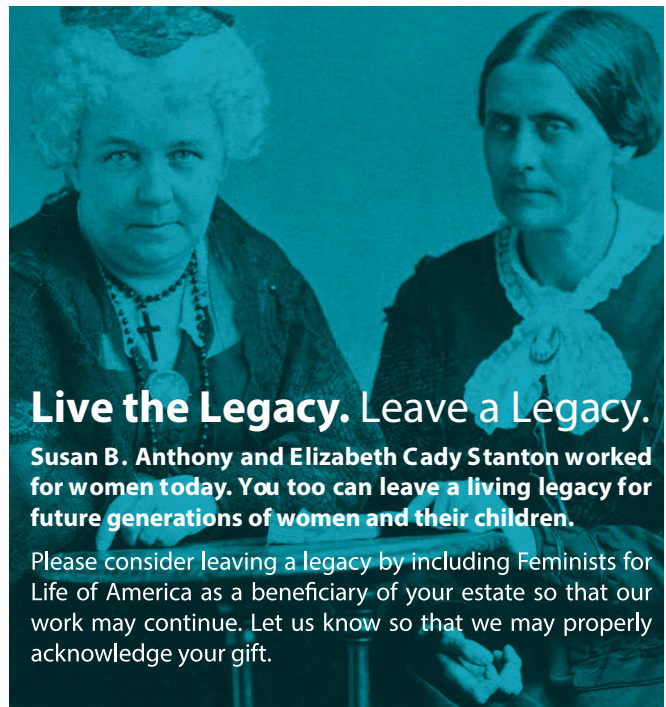
No. The “victory” is a Faustian bargain made by an oleaginous lawyer who saw fit to defend, in the words of 19th-century novelist and suffragist Eleanor Kirk, one of the many “physicians who have graduated from our first medical colleges, physicians with high-sounding diplomas, whose elegant equipages stand in front of Fifth Avenue mansions, who pocket a big fee and a little bundle of flesh at the same time, and nobody’s the wiser!”

Kirk could well have been writing in the 21st century about Rho, who was trained at Columbia, renowned as a “designer vagina” specialist for his vaginal rejuvenation services, performed more than 40,000 abortions during his “prolific” career, and charged \$6,000 for the botched operation that ended the lives of Jamie Lee Morales and her unborn child.

Rho had previously been sued three times for medical incidents and twice for sexual harassment. Of the surgery-related lawsuits, two were dismissed, but one was settled for \$2 million after a woman claimed that Rho had performed a failed second-trimester abortion on her in 2008. She gave birth to a premature baby with severe, life-limiting brain damage.

During the trial, Lichtman had the gall to inject an unseemly racial element in defending his Asian-American client to the jury, a majority of whom were people of color: “America is a great country, and everyone deserves a fair trial. History has shown there have been ties of unfairness, like slavery.... It’s a modern-day lynching!”

The comments are particularly sick in light of the fact that the majority of black women’s pregnancies in New York City end in abortion, something that does not occur in any other racial or ethnic group. About four in 10 pregnancies in the city end in abortion, a statistic driven higher due in



part to non-residents opting to travel to New York to terminate. **In some neighborhoods, abortions actually outpace births.**

Rho also attempted to influence the jury by making faces at and gesturing toward them during the prosecution’s closing argument, in addition to shaking his head during certain statements, causing the judge to stop proceedings, call for a recess, and rebuke the defendant after the jury left the room. (Worth noting: Even though only pro-life media extensively reported on the trial, even *Tonic*, the pro-choice health and wellness site run by Vice Media, conceded that details were accurate.)

Ultimately, the entire tragedy could have been avoided. A forensic anthropologist would later confirm what Rho already knew: The pregnancy was probably already just past the legal limit, but he went ahead with the operation anyway.

And now, Jamie Lee Morales and her baby are dead, their convicted killer soon to be free, and there is nothing to show for it but tears of sorrow and anger. Perhaps cases like these are why some pro-choice advocates have abandoned “safe, legal, and rare” in favor of celebrating abortion as a moral good. Jamie Lee Morales and her baby deserved better. □

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